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764 178 It is done in one day now, because the body begins to smell otherwise.

144 361 [197] The physical types in the mountains, the Lio folk (who speak the same dialect as the Ende coastal dwellers but with a different accent, and they are really only a mountain branch of the Ende-Lio tribe) are mainly proto-Malay, or at least that's the way it seems to me. One can see this especially in the women, but also in many of the men. It seems that the more Melanesian and Papuan types are settled along the coast, which makes me wonder if maybe there might not have been a reverse movement of the black people from the Timor area into Flores, pushing the proto-Malay people back into the hills. There are plenty of Melanesian types, and Papuans, and even Australoid types in the hills, however, just as on the coast. I get the impression [181] that the mountain people are nicer, better looking, more polite, and perhaps even a little cleaner than the coastal dwellers.

609 197 771 I notice that these Roworeke lads, especially the guru, order the Lio folk around. They seem to be regarded as hillbillies. However, they speak the same language, and many mountain kampongs are one hundred per cent Catholic. In fact, I really wonder if maybe there might not be more pagans in Roworeke itself than in many if not most of the mountain kampongs. Certainly there seem to be more obviously pagans in Roworeke than I saw offhand in the mountain kampong. I 778 asked if the mountain kampong has a rumah pemali. They said yes, but that it is quite far off, near the main road. I didn't have time to see it.

291 286 Much of the clothing here is in the form of ikat work, and I can see some of this material woven on the local back bar looms (horizontal).

Much of the cloth is plain, unattractive, dark material. The ikat work, and also much of the plainly woven cloth, is dark and is used mainly

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578 nature of these people. He said there are many
632 boundary disputes and have been many in the past.
144 Now I see the truth of the racial mixture zone here. All types are represented.

614 I get the impression that the suku were originally localized largely if not entirely. This is still so. Thus one part will be all or nearly all Odja, another similarly Wanda, another Tibo, etc.

591 I met a lad in Roworeke proper who is from a kampong which is rather far off. They said he had married a woman of Roworeke, and I thought perhaps this might be a case of ambil anak. This is not the case, however, and he had merely come there for a day, because his wife has land here. They live in his kampong. Residence is
178 patrilocal usually. Kattenburg remarked that in
578 material culture and in level of living the young
561 people are not much different from the old. They do wear different clothes, however, and as he says, in general outlook, religion, knowledge of and adherence to old thoughts and ways and religion, they differ. There must be an intergenerational conflict here, especially as they are so disputatious anyway. I must check on this.

349 The next day we[1] set out early and got them to
217 let us work in the office. This is an amazing
124 place, with cocoanut stalk walls and a dirt floor. In one room (they are all empty of furniture), scattered on the floor, are the "files" of the kapitanschap. Some of them are in paper boxes and others are just on the dirt. They call the kapitanschap the "gemeente." We sat on the front "porch" on chairs that almost collapsed and at a table that leaned loosely at an alarming angle and slowly leaned more and more until it seemed impossible that it would keep from collapsing.
124 With us was the giri tumba of Rewarangga and later the kepala kampong (ata nggaeh nua) of Woro-

[1] [i.e., Kennedy & Kattenburg --Analyst]

302 Kattenburg in a mountain kampong reported that he had seen a girl wearing lipstick. It was betel stain to which he is not used.

487 We left Ende for Larantuka on Tuesday, December 20, and after a long run through the mountains we reached Maumeri at noon. Then we went on an even harder run to Larantuka. This took all afternoon. The rain in the hills was bad. We passed through Tanai Ai and Lewotobi areas without knowing it. The land was very empty. I suddenly found that I was in Konga.

[485] Larantuka is the end of the world, and the pasanggrahan there was pretty primitive.

[443] It is hard to buy anything here in Larantuka.
[377] There is no electricity except in the mission,
797 and the latter runs the town and everything else of a western nature evidently. The place has an air of having been asleep for a long time. Behind it is the Ili Mandiri, the storied mountain of the ancestors of the Larantuka people. The
●144 town is a mixture of natives and descendants of intermixed Portuguese as well as Malays from Malaya who came in a long time ago with the Portuguese. One can see all sorts of physical types. Outside the town along the coast is a
361 Mohammedan kampong, Kampong Baru, but there are few Mohammedans elsewhere. Most kampongs are behind the mountain. There are also a few on the way to Lewotobi.

632 The next day we started out to see the area
361 behind the mountain, especially Leloba, where Vatter worked. We passed through several kampongs of rather large but shabby look. This was especially true of Mudakaputu (seat of kakang of Mudakaputu formerly, although he is now at one of the other places, in Riangkamië, I think), Watuwiti, Riangkamië, and Wailolong. These are all together in one kakangschap (called gemeente here too by the people, and it is also one adat
632 area). This is the Blakang-Gunung. The Radja

[See bibliography, cat. 113--Analyst]

Wae
000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
●144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

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done in an excited pagan style, although on the occasion of a Christian festival. We saw clearly the difference between East and West Flores as far as racial composition is concerned. As you pass into Lio hills the proto-Malay becomes much more marked, though the Negroid element is still there. Some of the women are remarkably white. Such women are seldom or never seen in East Flores.

About the Malay here: When they want to say someone is converted, in Larantuka, they say that he "ikut Rom" [follows Roma]. The titles are interesting: the territorial priest of Flores is Tuan Regionale; then there are the Tuan Boswesen, Tuan Landbouw, Njonja HPB, Njonja AR (Assistant Resident), Njonja and Tuan Bestuur (Bestuurshoofd), and for a nun they do not use Njonja, but Tuan Zuster.

Note: The Controleur here is C. B. Arriens.

Although there is a general similarity in house style all over East and Central Flores, there are differences. The tremendous high roofs are typical of Lio and Ende. The flat and large four-sloped ridges are found in Larantuka, and in between, in Sikka and Tana Ai, there is an intermediate form, with the four-slope ridge a bit on the rounded off side, and the whole thing appears to be smaller.

In East Flores especially the bow is still used. We met a large band on Christmas not far from Larantuka with bows and spears. They were coming up from a kampong with a large church. I asked if they were going to war or to hunt, and they said they were going to hunt deer. I took a photograph of them. They are always glad to be photographed. I can hardly take photographs, however, because they all rush in to be included, especially the children.

The style of clothing changes from place to place, though here again there is a general

[124] arrived after dark. We saw a very clear change
144 in physical type.[1] The Manggarai are clearly proto-Malay with a fair amount of Mongoloid blood in them.

[311] We went down to the coast through the empty
361 land, being burned off in large part, to Aimere.
342 Then we went across the wild and jungled peninsula to Mborong. We picked up a small girl from the hospital in Mborong who was going to school in the mountains. She got sick on the way. Then, up in the empty hills again, we saw a tree house on the way. Underneath it were some Mongoloid looking men and they said they were iron workers who were working on a bridge. They sleep in the tree house, which they built
[137] against mosquitoes which are bad here. They were from Ruteng. Later we heard that they have been here for years, "working" on a bridge.

[132] We ran into a terrible fog as we went up and up toward Ruteng. In the evening we attended
[143] the pasar malam, and there in addition to the
[525] gambling was a play with a story about how in-
536 dependence means decency and not rowdiness.
177 It was full of Catholic influence. Between the
533 acts there were instances of poor singing and dancing by a little girl who sang and stepped around and by some sillily dressed boys who went through marching motions to almost inaudible
[534] singing. The orchestra consisted of a violin, and a ukelele, nothing else. The band consisted of a few horns. A small child held up the music for the trombone player, who didn't use the slide. The play was incredibly bad. Thus they lose the fine old singing and dancing and drama rites and instead of them they now have these imitation things which are bad beyond belief.

We 793 The next morning we went to the mission and
124 met several priests, including the rector, van Bekkum,[2] who wrote an article on Manggarai art. He was a bearded fellow and not bad. He said

[1] [i.e., the Manggarai vis-a-vis the Nyadu--Analyst]
[2] [See bibliography, cat. 113--Analyst]

582 firm in stating that one had to marry within the
565 same class, of which there are three: nobles, commoners, and slaves. The last are called ata hoö, but I forget the terms for the others.
[587] They say that a lower man may never marry up,
[567] but that a higher man may marry down for a second wife. They are more open here about slavery than I have found elsewhere.

142 The people are quite handsome and many of
144 them are of the proto-Malay type. There are relatively few real Papuan or Melanesian types here. Here in West Flores the proto-Malay element predominates, and the East Flores Negroid types are rare. I also see frequently Mongoloid traits, especially the eyefolds and high malars. There is also a great difference in the color of the skin, many people being quite light-skinned
[515] here. The people are quite dirty, but are not
[197] so dirty as the Nageh of Soa. The people here say they cannot understand Nageh and hence not the Soa folk.

291 The clothes of the local people are shabby and dirty. Teeth filing and betel chewing are
304 universal here. Both sexes pierce their ears.
[276] However, the men seldom, if ever, wear ornaments
[301] in their ears today. Only the holes are noted. We saw some tattooing on arms. (I note that in Roworeke almost every woman and perhaps most men have their names or initials as well as figures tattooed on their forearms. This name
[177] tattoo is quite general.) (Perhaps this is the secondary acculturation of tattooing, "literacy tattoo.")

764 The burials here, I think, and certainly in
565 Soa, are outside of the kampong for commoners, but inside for the mosa laki, the big men. I note crosses on the mounds for Christians.

632 The districts here are called kepala mere-schappen. They are like the kakang and kapitan. This one is evidently Naru.

243 where around the earthen plaza there are corn
251 drying racks set upright on tall piles. They looked very high and impressive.

126 I took a good photo of an old man before the peo of Masu.

342 Then we went to the kampong of the kepala
764 mere at Brova. His house was a good stucco one
769 though in native style. A large cement covered
346 tomb of his father was in front, and beside it were two great slabs set upright. In the center of the plaza was a finely carved peo with shelleyes. It was set in cement.

132 From here we went back to Badjawa, and thence
124 to Ende, going all of the way in rain. However, when we reached Nangba, eight kilometers from Ende, the river was in a wild flood because of two days rain in the mountains. Therefore we had to stay overnight at the house of a former kapitan of Rukuramba. His younger brother is
[181] the present scribe. The former kapitan has the oily and cringing manner of the Endenese. He
●144 is a rather old and handsome man. Here I see the Negroid element beginning. (The Radja of Nageh-Keo is a proto-Malay, but with dark skin.)

632 The kapitan gave us the usual "line" about
648 how the United States is so rich that it must
634 help Indonesia. I am getting tired of this.
578 He also was very troubled about how he was de-
771 posed by the Radja for the Mohammedan kapitan. He constantly brings up the case with the government, but he says that the Mohammedan Radja and his cronies are taking everything. There is only one Christian kapitan left in Ende (Rewaranga). He said the great majority of gemeente Rukuramba are Christian, and when he was removed from office there were nearly no Mohammedans.
634 However, the Radja and his group are now moving
166 Mohammedan settlers in and giving them land.
361 There are more than four hundred here now. And now they are asking the Christians to move up